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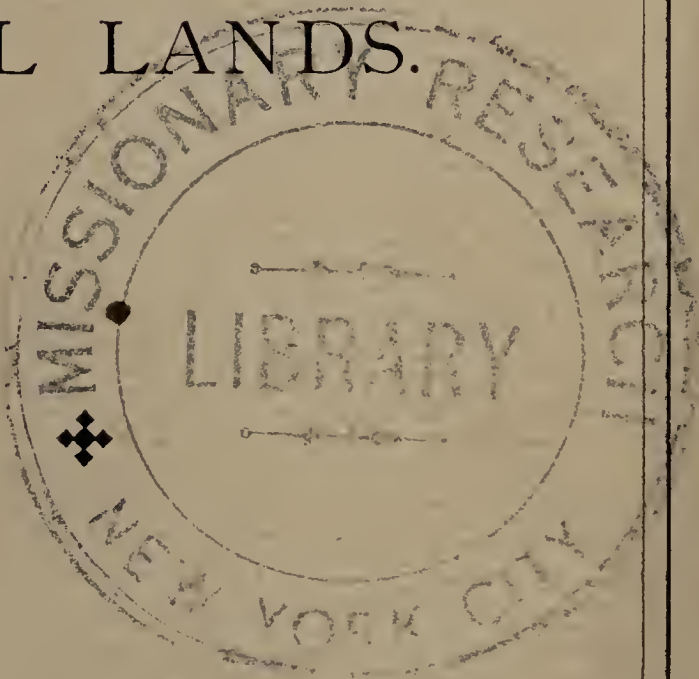
HISTORICAL SKETCH

OF THE

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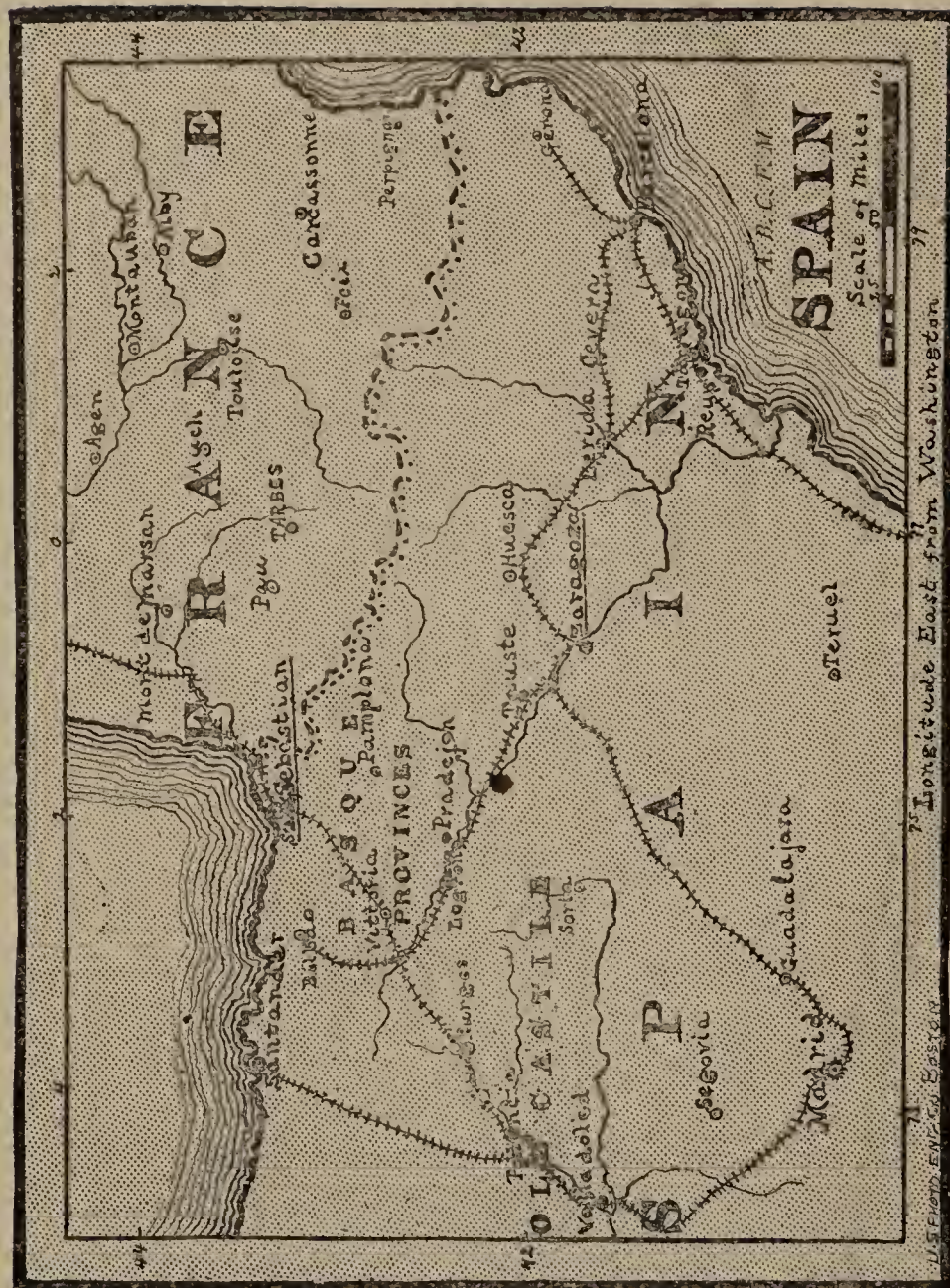
PAPAL LANDS.



BOSTON :
PUBLISHED BY THE BOARD.

1 SOMERSET STREET.

1886.



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MISSIONS IN PAPAL LANDS.

PREVIOUS to 1872 the American Board had no mission among the nominally Christian population of Papal lands in either Europe or America. Other organizations — especially since 1850, The American and Foreign Christian Union — had been prosecuting such missions, sustained mainly by Congregational and Presbyterian churches. It would be a mistake, however, to suppose that the Board had never contemplated such labors. See Annual Reports for 1813 and 1823, also the report made by Rev. John C. Brigham in 1826, of his tour and investigations in different South American States and in Mexico.

At the Annual Meeting of the Board in 1871 a memorial was presented from a "Provisional Committee of Foreign Evangelization." This memorial stated that, "with almost entire unanimity, the churches which contributed to the treasury of the Board had withdrawn from the American and Foreign Christian Union, as their agency for the evangelization of nominally Christian countries;" that "the Congregational bodies representing the churches in the several States, almost simultaneously, appointed a Provisional Committee to prosecute the work;" at the same time insisting that "no new society should be organized," but that "the Provisional Committee should, as soon as possible,

transfer its trust to some existing society ;” and that “the general voice indicated the American Board as the fittest organization, if not the only one, for this purpose.”

This memorial was referred to a special committee of seven, who reported, after careful consideration, “that the time has come when it seems to be the duty of this Board so to extend its work, in behalf of the nominally Christian people of the earth, as to include that particular department of missionary effort contemplated in the memorial.” After full discussion, the report was accepted and adopted ; and at the next Annual Meeting, in 1872, the Prudential Committee were able to report missions already commenced in Spain, Austria, and Western Mexico.

THE MISSION TO SPAIN.

To begin a mission in Spain, the Committee secured the services of Rev. Luther H. Gulick, M. D., who had had an experience of twenty years of missionary work, first in Micronesia and afterward as Secretary of the Hawaiian Board at Honolulu. His brother, Rev. William H. Gulick, who had become somewhat familiar with the Spanish character and language during a sojourn of three years in South America, was associated with him. The two sailed from Boston, with their wives, for Liverpool on the way to Spain, December 19, 1871.

The population of Spain in 1860 was between sixteen and seventeen millions, almost wholly Roman Catholic. For centuries every attempt at religious reform had been sternly suppressed, even the secret study of the Scriptures exposing the offenders to severe punishment, until the revolution of September, 1868, introduced a new era. Then Protestant efforts were at once commenced. Within a few months persons interested in evangelical movements began to assemble for public worship in several of the leading cities in the kingdom. Individuals, and organized "committees" in Protestant lands, entered upon earnest efforts, evangelists and colporters were employed, and Bibles and tracts distributed, often with happy results, though bitter opposition from the Romanist priesthood was everywhere encount-

ered. When the Messrs. Gulick arrived in Spain, such Protestant efforts were already in progress, aided by a Swiss Committee at Geneva and by funds from Great Britain, Holland, and Germany, the latter under the special supervision of Rev. Mr. Fliedner, of Kaiserwerth. A Baptist church had been organized at Madrid by Rev. Mr. Knapp, of the American Baptist Union. The Religious Tract Society of London had a committee organized in the city, and an active agent of the British and Foreign Bible Society had twenty-five colporters at work in various parts of the kingdom. There were also some independent efforts here and there, specially by the Plymouth Brethren. The early promise of results, in the field so promptly entered by Protestants, was soon clouded by the disturbed condition of the country and the restrictions imposed by an unfriendly government.

As comparatively little had been done by other Protestant agencies in the northern portion of Spain, the attention of the Board was turned especially to that section. Dr. Gulick fixed upon Barcelona as his station, and began residence there on the 6th of March, 1872. Here he was joined a few months after by Rev. Gustave Alexy, a native of Hungary, educated at the Union Theological Seminary in New York City; but in view of the unsettled condition of Spain and embarrassments to successful work in that quarter, Dr. Gulick was transferred to Italy in July, 1873. Mr. Alexy, who had been engaged for only two years, returned to the United States in the spring of 1874. In the following August Mr. William H. Gulick, after a careful exploration of the central and southern portions of Spain, began labor at Santander, a city of 20,000 inhabitants,

on the northwest coast. A Sabbath service was begun in October at his own house, but was soon after transferred to more convenient quarters. Curiosity led many to come at first, and by the last of January, 1873, Mr. Gulick reported a congregation of nearly two hundred. This soon fell off, however, to forty in regular attendance, among whom was some evidence of genuine interest in the gospel. In July the station was reinforced by the arrival of Mr. and Mrs. Thomas L. Gulick. The year 1874 was one of quiet, persistent labor, in spite of bitter opposition and threats of violence. In the spring of 1875 an interesting Protestant movement was developed among the mountains of Asturias, at Allevia, and some other adjacent villages. The movement in this quarter was practically suppressed a year or two later. The work, however, went on steadily at Santander, and in the months of January and February, 1876, congregations were seldom less than from ninety to one hundred. On the 9th of April a church of "seventeen steadfast souls," the "First Evangelical Church of Santander," was formally organized. By August the number of church members had increased to forty.

Mr. T. L. Gulick, suffering from ill health at Santander, after examining different localities, removed in February, 1876, to Zaragoza, about two hundred miles to the southeast from Santander. This was not a wholly new field for Protestant effort, but Mr. Gulick's going there was cordially concurred in by other agencies laboring in Spain. In September following he had the pleasure of organizing a new church, with seventy-five members, from an old Protestant body and twelve new converts. At both stations, Santander and Zara-

goza, the missionaries have been aided by native preachers who had received their education in Switzerland, also by two young ladies, sisters, who had been educated abroad, and were prepared to render valuable aid to the wives of the missionaries. A girls' school at Santander, in charge of one of the sisters, was the beginning of an excellent seminary for young women, first established at Santander, and afterward removed to San Sebastian.

The worst foes with which the missionaries have had to contend are sensuality, indifference, and infidelity. The cities are the worst in this respect, and their moral degradation is one of the heaviest charges that can be made against Romanism.

Among other adverse influences, a band of Catholic ladies was formed early in the history of the mission, for the sake of watching the missionaries and counteracting their work. In companies of two and three they visited the people, and for hours at a time, day after day, argued with them, desiring them to return to the Catholic church. When arguments and entreaties failed, they resorted to bribes and threats; and as most of the Protestants were from the humbler and poorer classes, dependent largely on their daily labor, demands were made on the employers not to give them work. Sometimes they offered clothing for the children, free schooling, and abundant work for their parents, provided they would give up attendance on Protestant services. These are but specimens of the opposition with which the missionaries in Spain have had to contend.

In the meanwhile an interesting work was begun at Bilbao, the expenses of which were met by the Evangelical Continental Society of London. A church of

thirty-eight communicants was organized there on the 12th of April, 1879. At Pradejon and at Pamplona an interesting work was begun by means of colporters.

In August, 1881, Mrs. William H. Gulick, who had been on a visit to the United States, returned, accompanied by Miss Susie F. Richards. As Santander was quite at one side of the mission, it seemed better that Mr. and Mrs. William H. Gulick and Miss Richards should remove to San Sebastian, about one hundred miles east of Santander, as a more central position for the school and for missionary work generally. This removal was effected in November, 1881. In January, 1882, Mr. Thomas S. Gulick and his assistant narrowly escaped assassination while on a visit to Unzué, a little village among the mountains of Navarre. The failure of the attempt was regarded by the public press as little less than miraculous, and though very little was done by the local authorities to punish the aggressors, the public sentiment did not sustain such attempts to restrain the work of the mission.

The field of the mission was enlarged during the year 1882 by assuming work which had been carried on in the province of Tara by the Evangelical Society of Geneva. Two stations had been in charge of very efficient Spanish evangelists. By the acceptance of this work the mission of the Board from the first of January, 1883, was made to extend from Santander along the line of railway to the Mediterranean.

The missionary force was reduced by the absence of Mr. and Mrs. Thomas L. Gulick, in consequence of the impaired health of Mr. Gulick. After some time spent in Switzerland, in the hope of recovery, he re-

turned to the United States, and was formally released from his connection with the Board.

In the spring of 1883 the mission was visited by Secretaries Clark and Alden, who had an opportunity of seeing the character of the work at San Sebastian, at Pamplona, and Zaragoza. In the Annual Report for that year, Mr. Gulick reported two stations, eight out-stations at which the gospel was regularly preached, and four churches, with three hundred and ten communicants. The girls' school at San Sebastian had been making steady progress. At the close of the year a large and convenient building was secured for the institution, and twenty-two boarding pupils were in attendance. This is the only school of high grade for the evangelical culture and training of young women in Spain. The year 1885 witnessed the steady enlargement of schools and congregations, wider general interest, and cordial relations between missionaries and native workers throughout the entire field. The girls' school at San Sebastian had an attendance of sixty-four pupils. This institution has done much to allay prejudice against evangelical efforts, by showing the worth of good and wise Christian training for young women.

The event of the year 1885 was a general conference held during the first week in August with native pastors, teachers, and representatives of evangelical communities. An advance step was there taken toward enlisting the native communities in vigorous efforts for the support of their own institutions.

It will thus be seen that the work in Spain has been making steady progress despite all opposition, and it is to be hoped will constitute a most important agency in the spiritual enlightenment of this country.

THE MISSION TO ITALY.

WHEN the Board decided to enter anew upon missionary effort in Papal lands, Italy was one of the fields to which the attention of the Prudential Committee was first directed. The withdrawal of the American and Foreign Christian Union, and an earnest invitation from the Free Church of Italy to aid evangelistic operations which had been developed and sustained by the Union, led to an attempt to establish a mission in that country. Dr. Gulick was transferred from Spain to this field, in the conviction that his large missionary experience and practical wisdom would be of special value there. Rev. W. S. Alexander was designated to Italy, and in view of the special difficulties of the field, Rev. H. N. Barnum, D.D., of the Eastern Turkey Mission, who was about returning to the East, was requested to visit Italy on his way, and to confer with the evangelical workers there; but the difficulties were found to be of such a nature as to lead to the conclusion that it was not best for the Board to attempt permanent work there. In the Annual Report for 1874 the case was summed up as follows :

“ Briefly, then, it is in view of the limited amount of means and the limited number of men that the churches enable the Board to employ in the work in nominally Christian lands, and the importance of ex-

pending these means and locating these men where providential leadings seem to present the greatest promise of success ; in view of the many other evangelical agencies at work in Italy and the difficulty of finding a clear field for our methods of labor ; in view of the danger of unpleasant and undesirable interference with or interference from the work of others ; and in view of the expensiveness of work in Italy, growing out of the habits of the people as to self-support, and the readiness of others to furnish means, that the Prudential Committee deem it expedient to suspend their operations in that field." After some discussion, the Board concurred in this view, and adopted a resolution, without dissent, suspending the mission to Italy.

MISSIONS TO MEXICO.

THE Republic of Mexico comprises twenty-seven States and one territory, having an area of 751,177 square miles, and a population, at the last census, of 10,007,000. About one third of these are Indians. The religion is nominally Roman Catholic, but there is among the better educated classes much of indifference and of skepticism, and among the lower classes a sad amount of ignorance and superstition. In 1860 religious liberty was proclaimed, and the way was thus opened, as it had not been before, for Protestant efforts, which were soon commenced by different individuals and by some missionary boards, specially the Methodist and the Presbyterian. When the American Board entered upon work in Papal lands, Mexico was among the fields to which attention was soon drawn. Miss Melinda Rankin proposed to transfer to the care of the Board a work of much apparent promise which she had been for some years conducting, with its center at Monterey in the State of New Leon. Also two young men just graduated from the Pacific Theological Seminary, Rev. J. L. Stephens and Rev. David F. Watkins, offered their services for a mission in Western Mexico.

NORTHERN MEXICO MISSION.

The work and the property at Monterey were transferred by Miss Rankin to the Board in 1873, but the

hopes entertained respecting a mission in that quarter were not realized. The field, when it came under the care of the Board, was occupied by one missionary only, Rev. John Beveridge, with the aid of native evangelists and colporters. In January, 1874, Rev. E. P. Herrick and wife and Miss Caroline M. Strong joined the mission, and in March following, Rev. J. K. Kilbourn. It was soon found, however, that the character of the native helpers employed, the condition of the schools and church at Monterey, as well as that of other churches connected with the mission, were not satisfactory, and there was not entire agreement among the missionaries as to the policy to be pursued. As a result, in 1875 Mr. and Mrs. Herrick and Mr. Beveridge left the field, and were honorably dismissed from their connection with the Board. Mr. Kilbourn and Miss Strong by persistent effort brought the different departments of the work into a more hopeful state, while earnestly calling for much needed associates. The field was small and unattractive, and when, in September, 1877, Miss Strong was obliged to retire from her work, in consequence of long continued ill health, it seemed best to transfer the mission to the Presbyterian Board, which had a mission in the vicinity and could readily superintend the work at Monterey also.

NORTHERN MEXICO MISSION—CHIHUAHUA.

In 1882 the attention of the Board was turned to the importance of establishing a mission in Western Mexico, on the line of the Mexican Central railway, extending from El Paso, on the border of Western Texas, to the city of Mexico. Chihuahua, a city of

about 20,000 inhabitants, the capital of the State of that name, on the line of this railway, two hundred and twenty-five miles to the south of El Paso, and three days by rail from St. Louis, was selected as the central station of the new mission.

Rev. James D. Eaton, after a few weeks spent in the examination of the field during the months of April and May, removed to Chihuahua with his family in November of 1882, and began religious services in English on the 24th of the following month, with special reference to American residents, who kindly aided in fitting up a place of worship. In June, 1883, Mr. Eaton began preaching in Spanish, with many indications of interest on the part of the people.

In April, 1884, the mission was reinforced by the arrival of Rev. George A. Dutton, and in October by the coming of Rev. Mr. and Mrs. Alden B. Case. Mr. Dutton remained at Chihuahua to assist Mr. Eaton, and Mr. and Mrs. Case took up their abode at Parral, a city second in importance to Chihuahua, with a population of 10,000 to 12,000, and distant 150 miles by rail, and 60 more by stage, from Chihuahua. Six months after his arrival, Mr. Case wrote, "We find the work growing upon our hands and upon our hearts in a way we had not dreamed. Instead of one service each Sabbath for the Mexicans, we now have two, and tomorrow evening we are to hold our first week-day meeting for prayer. Crowds continue to gather at our services, many listen with apparent interest, and nearly always there are some who remain to converse after we have closed."

The prospect of this mission, opening so favorably, was clouded by the death of Mr. Dutton in June, 1885.

Though but a little more than a year on the field, he had given promise of success, through his sincere Christian character and devotion to his work. In the Report for the year 1885, Mr. Eaton speaks of ten adults as baptized on profession of their faith, and notices with great interest the earnest self-denying spirit shown by these believers, such as to give evidence of a genuine Christian life. The work of this mission, as yet in its beginning, is one of much promise for the future.

WESTERN MEXICO MISSION—GUADALAJARA.

Messrs. Stephens and Watkins, the young men already mentioned, left San Francisco in October, 1872, and reached Guadalajara, a city of some 80,000 inhabitants, where it was decided to begin work, on the 7th of November. They at once found friends among persons of influence, and were greatly encouraged by the interest manifested in religious conversation and religious reading. The demand for the Scriptures and for tracts was soon quite extensive, and within a few months there were interesting cases of hopeful conversion. The priests and their fanatical followers were bitterly hostile. Mr. and Mrs. Watkins were stoned in the street; but this conduct found no favor with the governor of the state or with the commander of the Mexican forces located at Guadalajara.

The first year of the mission was encouraging. In August, 1873, the brethren reported an almost entire cessation of abuse by Romanists, while marked attention and kindness were manifested on the part of many of the people.

In November of that year, Mr. Stephens visited

Ahualulco, a town of 5,000 inhabitants (of whom 2,000 were Indians) about ninety miles from Guadalajara. He was warmly welcomed by many ; a room was provided in which he held meetings every evening ; and for several days there was no disturbance.

The success of his labors for about three months was far beyond expectation, and he seemed to have won the favor of a large portion of the people of Ahualulco. But this success infuriated the *cura*, and on the 1st of March he preached a most exciting sermon to the Indians there, in which he said, "It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret these words as you please." The interpretation was such as he probably desired, as indicated in the report of a Mexican paper ; "At two o'clock A.M. on the 2d of March, the house of Mr. Stephens was assaulted by a mob, crying, 'Long live the *cura* ; death to the Protestants.' They forced the doors and entered, destroying and stealing everything they found. Mr. Stephens was brutally assassinated, his head severed into several parts, and his body very much mutilated."

One of Mr. Stephens's converts was killed, some other Protestants were violently assaulted, and there were at least attempts, as was believed, to poison some. For a time Mr. Watkins and others felt that they were in great danger, though the Mexican President, Lerdo, declared his intention to do all he could for the protection of the missionaries and of religious liberty, and to secure the punishment of Mr. Stephens's murderers.

In these trying circumstances, the Rev. G. F. G. Morgan, a classmate of Messrs. Stephens and Watkins

in the Theological Seminary, was led to offer his services, and reached Guadalajara, June 21, 1874. A minister in Wales, Rev. John Edwards, was also appointed to this field. Mr. Morgan, however, did not long remain in Mexico, but Mr. and Mrs. Edwards arrived in April, 1875.

The assassination of Mr. Stephens, and other evidences of hostility, caused much fear among the people ; many were prevented from attending Mr. Watkins's services, and the schools of the mission were reduced "to a nominal figure." Yet in August following, the average Sabbath congregations were reported as from seventy-five to ninety ; there was much interest in the study of the Bible ; some believers became active in efforts to spread the knowledge of the truth ; and in December, 1874, fifty-six adults were added to the church at Guadalajara, many of them from Ahualulco.

In spite of opposition, the work continued to make progress till in August, 1876, the number of church members reported was one hundred and fifty. At this time, August, 1876, ill health rendered it needful for Mr. and Mrs. Watkins to leave Mexico for a season, and Mr. and Mrs. Edwards were left alone for two years and a half, with varying trials and successes. In August, 1877, Mr. Edwards reported forty-five additions to the church during the previous year, though several members had been cut off as unworthy. The whole number of members at that time was one hundred and seventy-five. Opposition and persecution were still continued.

Details are given respecting one case of the deliberate murder of a Protestant, and Mr. Edwards wrote :

“I could mention many more cases of suffering and trial for the cause of Christ ; such as many losing their employment, driven from their houses, looked upon as the filth of the earth and the offscouring of all things by their own families ; and, in the pueblos (villages) one having his house burnt because he spoke of Jesus instead of Mary ; another stoned in the plaza for not taking off his hat when the bell struck twelve o'clock ; a third shouted after — ‘ Death to the Protestant ’ — because he read the Bible to his family and others who would listen to him ; four persons, because they possessed a Bible, leaving their homes at midnight under cover of darkness to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons that had them.”

Early in 1879, Mr. and Mrs. Watkins returned to the field, accompanied by Mr. and Mrs. Kilbourn, and plans were entered upon for enlarging the work ; but before the close of the year Messrs. Kilbourn and Edwards, unable to work with Mr. Watkins, who had excited a strong prejudice against them, and led them to feel that their usefulness was at an end, were constrained to resign, and Mr. Watkins remained in charge of the field. But his course and its results were so unsatisfactory to the Prudential Committee, that it was felt necessary to relieve Mr. and Mrs. Watkins of further care, and to reconstruct the mission on a wholly new basis. In the autumn of 1881 Mr. Watkins was therefore asked to turn over the work to new missionaries upon their arrival. Mr. Watkins, however, without consultation upon the matter with the Prudential Committee, entered into negotiations with

the Southern Methodists to occupy Guadalajara, and they made arrangements to do so. Their agent was despatched to Guadalajara, and their intentions made public in the community, and services announced. About a month after this, a telegram was received by the American Board, from the superintendent of the Southern Methodist Mission in Mexico, inquiring if the Board would transfer this field to the Southern Methodists. They were informed that the Board had no intention of abandoning the field, and could not consent to any such transfer, but had a missionary under appointment, and soon to be on the way. Rev. Matthew A. Crawford, the first new missionary of the Board, arrived on the ground early in 1882. Later, Rev. Mr. and Mrs. John Howland, accompanied by Miss Belle M. Haskins, joined the mission, and were followed some time later by Rev. Mr. and Mrs. Henry M. Bissell. Though the results of former labors in Guadalajara and vicinity were thus largely appropriated by another society, the importance of this part of Mexico, and preparations made in former years to occupy it, seemed to require further efforts on the part of the American Board. These missionaries were accordingly sent with instructions to observe Christian courtesy, and to avoid every possible cause of offence in doing their own work.

As the new missionaries had to learn the language and become acquainted with the situation, they constituted practically a new mission. Their one aim is to preach Christ as the Saviour of sinners in all gentleness and love, and to aid inquirers to a better understanding of the gospel, through expositions of the Scriptures, in preaching, in Sabbath-school labors, and

in private classes for Bible study and instruction in sacred song. A small weekly paper has been issued, containing an exposition of the Sabbath-school lesson, and a few simple stories of moral and religious character. Two churches have been organized, one of eighteen members, on the 16th of December, 1883, at Tlajamulco, a village of 3,000 inhabitants, about twenty miles to the south of Guadalajara; and one of fourteen members on the 3d of February, 1884, at Guadalajara. At the latter place a meeting for women has been well sustained, and a Sabbath-school, with fifty or more pupils. A similar work has been in progress at Tlajamulco. To the east of Guadalajara a beginning has been made at La Barca, a city of about 12,000 inhabitants, on the eastern extremity of Lake Chapala.

There is less need for educational efforts in this mission because the government sustains schools of different grades with a fair measure of success, especially in the cities and larger towns. Special interest attaches to instruction given in the Scriptures to young men who go out as Bible readers and colporters. Miss Haskins has had a school of about twenty girls, who have given her much satisfaction. It is believed that thorough Christian instruction of young women will not be without its influence in their homes and in the community.

In March, 1885, Mr. and Mrs. Bissell removed to La Barca. The work is opening very slowly at that place, because of the determined opposition of the priests and the ignorance of the people in regard to the true aim and purpose of the missionaries. Time will be required to convince them of the value of a purer faith.

It is hoped that with God's blessing upon quiet perseverance in well doing, churches may be established in due time, well grounded in the faith, well instructed in the duties and privileges of Christian life. A beginning has been made. The churches already organized had at the close of the year 1885 upwards of sixty members, and twelve native agents in different capacities were employed by the mission.

THE AUSTRIAN EMPIRE.

ACCORDING to the census of 1880 this empire had in its nineteen provinces a population of 37,883,226, of different races — German, Slavic, and Magyar. Most of the people are professedly Roman Catholics, though in Hungary there are 3,215,000 Protestants out of a population of 11,644,574. In Bohemia and Moravia, also, there are some Protestant communities, and a yet smaller proportion of the Protestant element is found in German Austria. But the number of truly evangelical and pious pastors, even among the Protestants, seems to be very small, and they are embarrassed by their connection with state churches that are largely imbued with rationalistic sentiments, and indifferent or opposed to vital piety. Some foreign evangelical agencies were at work in the empire prior to the organization of a mission by the American Board, but very inadequate to the needs of this great field. The Free Church of Scotland had established stations for effort specially among the Jews, at Vienna, Pesth, and Prague, and supported some evangelists; the United Presbyterians of Scotland made grants in aid to some worthy pastors and evangelists in northern Bohemia; the Continental Society of London aided the Reformed Church in a few places; the Moravian Brethren had stations in the same region; and the

American and Foreign Christian Union had been represented for some years in Hungary by a colporter and a Bible woman. But with the exception of the northern parts of Bohemia, missionaries of the Board found a clear field.

The first missionary sent out was a son of Rev. Dr. William G. Schauffler, so long and favorably known in connection with the missions in Turkey, Rev. Henry A. Schauffler, who had himself been for several years connected with the Western Turkey Mission. He embarked from New York with his family, on his way to Austria, May 18, 1872. Rev. Edwin A. Adams and Rev. Albert W. Clark, who had been pastors of churches in Connecticut, sailed from New York with their wives on the 5th of October following, and on the 6th of September, 1873, Rev. Edwin C. Bissell and wife also embarked from New York for the Austrian field, Mr. Bissell leaving a pastorate at Winchester, Massachusetts.

It is not often that a mission is begun by men of such experience and wisdom in practical Christian work. The field, however, was regarded as one of exceptional difficulty, and in need of the best men to be had. Mr. Schauffler fixed upon Prague, in Bohemia, as the first place to be occupied, and went there in October, 1872, where he was joined on the first of November by Messrs. Adams and Clark. The welcome given these missionaries by evangelical agents from abroad, and by a few among the Protestant pastors, was very cordial. Among these was Pastor Schubert, of the Reformed Bohemian Church, residing at Krabschitz, about fifty miles to the north of Prague, where he had established a boarding-school for young

women, building up from small beginnings in humble faith and hope an institution not unworthy to be called the "Mount Holyoke" of Bohemia. Pastor Schubert recognized from the first the value of the work contemplated by the mission of the Board, and was ever ready to aid by preaching and counsel till his greatly lamented death in 1884. The mission regarded his school as such a valuable auxiliary to evangelical labors that grants in aid were made to it from year to year, and on the death of Mr. Schubert an arrangement was made to perpetuate it in connection with an evangelical society in close connection with the mission.

A German Bible class was soon established in Prague, a hall secured for meetings, and permission obtained from the authorities to deliver lectures on the Sabbath. In December, 1873, the first Bohemian service was held in the hall, Pastor Schubert preaching. The number of attendants increased, until on Sabbath afternoons the hall was nearly filled with an intelligent and attentive audience, some, disgusted with infidelity, coming from the Reformed Church, and some from among the Romanists. Mrs. Schauffler had also gathered a small Sabbath-school of Bohemians, having the services of three young ladies from Pastor Schubert's school as teachers.

These services were held in both the German and Bohemian languages ; but in January, 1874, in consequence of some objection on the part of the representatives of another society, the German services that had begun with great promise were given up. Later it seemed best to Messrs. Bissell and Clark to remove to Innsbruck in the Tyrol, and for Mr. Schauffler to

go to Brünn in Moravia, leaving only Mr. Adams in Prague. After a year and a half spent in Innsbruck, with little promise of success, in consequence of the intolerance of the authorities and the bigotry of the people, Messrs. Bissell and Clark removed to Gratz in Styria, a province of German Austria, not, however, till hundreds of copies of the Scriptures had been put in circulation, and some souls won, as it is believed, to a saving knowledge of the truth.

The moral condition of the population in Styria may be inferred in part from the fact that in a population of a million souls, there was no store where religious papers or books were to be had. The prevailing immorality was sadly evidenced by the fact that nearly half of the children were illegitimate ; while nearly all intelligent men, seeing the character of Romanism and its results on the lives of believers, had cast away all regard for the truth and were scoffers at religion. Protestants, so-called, were little better than the adherents of the Papal Church. The missionaries were not allowed to hold public meetings. Permission, however, after a time was obtained for opening a bookstore and a reading-room, where Christian publications were to be had. The most that could be done was by conversation with a little company who came to the missionaries by special invitation to hear the gospel from their lips. A small company of young men met with Mr. Clark for the study of English.

So slowly did the work open in Austria, and such were the difficulties in the way, that Dr. Bissell thought it his duty to return to the United States in 1878, and Mr. Clark removed to Brünn, where Mr. Adams was in

great need of assistance. Gratz has since been occupied by a faithful native laborer, assisted by occasional visits from a missionary. Innsbruck also has not been wholly neglected. By this means the work begun in these places has been sustained, though without any marked results.

At Brünn the most that could be done was by personal intercourse with a small number of individual believers, especially with a few pastors who welcomed the counsel and aid of the missionaries. Mrs. Schauffler soon became engaged in a valuable work among such women as she could reach. In 1879 a home for girls was organized, in which young women who had completed their studies at Krabschitz were received and trained more especially for active Christian work, until opportunities might be open for them as teachers, or in some other Christian service. In Brünn the opposition to evangelical efforts came quite as much from the Lutherans as from the Romanists, both bodies being recognized by the state. After bitter opposition by local authorities, both civil and ecclesiastic, an appeal was made to the higher court at Vienna, and permission secured to hold private religious services for guests formally invited on these occasions, under the supervision of the police. Mr. and Mrs. Schauffler were soon busily engaged. The number of believers increased, and an audience of sixty to seventy came together on the Sabbath.

In 1881 Mr. Schauffler was obliged to return to this country because of the health of Mrs. Schauffler, and two years later, as there was little hope of her return to Austria, they were formally released from their connection with the Board. They soon after removed to

Cleveland, in connection with the American Home Missionary Society, to labor among the thousands of Bohemians in that city. Not long after, September 4, 1883, Mrs. Schauffler was called to the rest above, leaving a record of rare devotion to the cause of Christ.

On leaving Austria, after nine years of varied and often painful experience, Mr. Schauffler spoke as follows of what had been accomplished: "Obstacles apparently insurmountable overcome, the mouths of lions stopped, powerful foes vanquished by a despised, powerless handful; a goodly amount of religious freedom for themselves, and all their recognized and non-recognized brethren, obtained by a persecuted little band from a ministry strongly influenced by the Papal power; yea, more than this! the eyes of the blind opened, and hard hearts won for Christ; slaves of sin and superstition freed from cruel bondage, and made children of God; the difficult problem of church organization solved; a living, witnessing church planted and growing; a leaven actively working among Catholics and Protestants; and last, but not least, the confidence of believing brethren in the recognized Protestant churches gained, and they earnestly engaged, with our help, in efforts to awaken and cherish spiritual life in their own churches; surely these are 'great things' for which we should 'thank God and take courage.' "

Prior to 1879 the opposition to the gospel had seemed to gain in intensity as results of labor became more manifest. At Prague every conceivable restriction had been imposed on the efforts of Mr. Adams and upon colporters and evangelists. In the out-stations Mr. Adams was not even permitted to hold private meetings in his own house, or to attend them elsewhere.

To be present at the family prayers of his associate exposed him to fine and imprisonment. No one outside of the family could attend morning or evening prayers at the house of the missionary. Appeals were taken from the action of the local officers to the higher officers at Vienna. Happily at this time the Evangelical Alliance held a meeting at Basle, where an elaborate paper was presented by Rev. Joseph P. Thompson, D.D., at the suggestion of our missionaries, in behalf of religious liberty in Austria. As a result of these efforts, many restrictions were removed. The right to hold religious services in one's own house with invited guests was fully conceded, the only exception relating to children between six and fourteen years of age, who were connected with the state churches. The right of holding public meetings followed, on giving notice to the authorities, and paying for the attendance of a policeman. Within a year not less than ten such meetings were held every week in Prague and in its neighborhood, and a church by the name of the Free Reformed Church was organized in Prague, of twenty-six members. It was not the original intention of the Board to institute a new denomination in Austria, but rather to assist in developing a genuine Christian life in existing Protestant communities ; but the spirit of ecclesiasticism was so strong that while a few believing pastors would gladly have received the missionaries and coöperated with them, their relations to the state organizations prevented. Besides, the prevailing custom of receiving to church membership on attaining a certain age, without reference to a renewed life, made it difficult to enter into fellowship with existing churches. After careful consideration it seemed best to organize a separate

church, to consist of believers only. This was formally done in January, 1880.

From this time on, the way has been open for a constantly growing work, and hardly a communion season has passed without additions on profession of faith from those formerly connected with the Roman Catholic church. As a rule Protestants coming from other churches, are urged to remain, when practicable where they are. The missionaries of the American Board are not in Austria to proselyte from other Protestant churches, but to assist them by the exhibition of a simpler polity and better methods of Christian life and activity.

This mission, already reduced by one half of its members, and to a single station, was brought to a still lower point by the death of Mrs. Clark, on the 10th of December, 1881, and by the return of Mr. and Mrs. Adams to the United States in the following June. But the work had been too firmly established to be seriously hindered by these untoward events. The choice of Prague in the first instance as a station of the Board was fully confirmed, and though it was not practicable to carry on operations on so wide a scale as had been contemplated at first, a beginning had been made, and illustration given of true church life and of self-denying consecration to Christ. The respect and confidence also of the local authorities of Prague and its neighborhood had been gained.

Happily in 1882 a young physician, who was completing his studies in Germany, H. S. Pomeroy, M.D., came to Prague, with his wife, and for nearly two years made a home for Mr. Clark in his loneliness. Their care of him, while suffering in feeble health, and their

generous sympathy and coöperation with him, were most timely and helpful. By the aid of these efforts he was enabled to extend his labors and the supervision of native agents to the out-stations of Prague, as well as to Brünn in Moravia, and to Gratz in Styria.

During the summer of 1883 two of the officers of the Board, Secretaries Clark and Alden, on their return from a visit to Constantinople, spent a few days at Prague, including one Sabbath. They were present at the usual meetings of the congregation, and held an interesting conference with the native helpers. They also visited the school of Pastor Schubert at Krabschitz, and were greatly interested in that good man and in the educational work he had so happily built up. The Secretaries were impressed with the healthful progress of the evangelistic work at Prague, and with the zeal and earnestness of believers and their eagerness to make known the gospel to others. It appeared that not less than twenty meetings, well-attended, were regularly held in the city and suburbs. These neighborhood meetings helped to widen the range of Christian influence, and became nurseries of the church. If many individuals turned away from the gospel message as too exacting, a few here and there were constantly accepting it.

The concession received from the government for the formation of a Verein (Union), secured to the church and the evangelical community the recognition of the law, and greatly opened the way to further privileges.

On the 20th of March, 1884, Mr. Clark was married to Miss Ruth Pirie, the daughter of Rev. James Pirie, of Prague, a missionary of the Free Church of Scot-

land to the Jews. The continuance of Dr. and Mrs. Pomeroy for a few months longer in Prague, enabled Mr. and Mrs. Clark to visit the United States for a brief furlough, and thus to secure to the former a season of much needed rest. Under the care of Dr. Pomeroy schools and religious services were kept up as usual, and a goodly number were added to the church. The monthly religious paper, the *Betaine*, established the year before, attained a circulation of 2,000 copies, many of them finding their way to Bohemians in Cleveland and Chicago. The circulation of Bibles and of various religious publications has steadily increased from the first, and been a most important agency in awakening an interest in the gospel.

Mr. Clark returned to his post in October, and Dr. Pomeroy removed to Leipsic for the further prosecution of his medical studies. Seldom in the history of missions has a layman been able to render more timely and more valuable service in the foreign field.

The Annual Report for the year 1885 shows the steady advance of this mission, notwithstanding many hindrances and the great reduction of the missionary staff. Besides the church in Prague, two others have been organized, one at Stupitz and another at Tabor, the three having a membership of three hundred and sixteen. Mr. Clark is aided by six evangelists and three colporters, in a work that now extends to ten centers outside of the city of Prague. An evangelist bears witness to the truth at Gratz. The Home at Brünn is preparing a small number of girls and young women, nine or ten usually in attendance, having no other home, to become teachers and Christian workers among their own people. An Orphanage at Russitz,

in southern Austria, established some years since, by a devoted Christian lady, the Countess La Tour, which had been encouraged by the sympathy and moral support of the missionaries of the Board, and by small grants in aid for several years, was reported this year as wholly supported by the Countess. This noble woman deserves special consideration for her devotion to the cause of Christ amidst the most unfavorable surroundings.

The Krabschitz school met with a great loss in the death of its founder, Pastor Schubert, who died in the spring of 1885, but it was kept up by Mrs. Schubert till the close of the school year. The importance of this institution, as the only one of its kind in the empire to give thorough evangelical education to young women, led the Prudential Committee of the American Board to unite with other friends in such a grant in aid as should secure its continuance on substantially the same plan as heretofore, while at the same time bringing it into closer connection with the mission.

Intelligence down to the close of the year 1885 is indicative of the growth of this mission in the general scope of its influence on the popular mind through the preaching of the gospel, the wide circulation of religious literature, and the changed lives and character of believers. Not the least of the encouragements is found in the attitude of believing pastors who are generously coming forward to aid in sustaining a school of evangelists to be established at Prague. Indeed, the outlook was never more hopeful than now—January 1886—for a work of great interest and power in Austria. The mission of the Board in this empire is a witness to the truth and simplicity of the gospel, alike to

Protestants of the state churches and to Roman Catholics. It makes but little show amid the millions of the population. It is rather a quiet light, clear and unmistakable in its character. It has compelled the respect and won the esteem of truly evangelical men in the old communities, and is strengthening their hands in efforts to work reforms, and to secure a living faith in those who bear the Christian name.

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AUSTRIAN MISSION

A.B.C.F.M.

Scale of Miles



